

FRUGALITY *the* SUPPORT of CHARITY.

N^o 17

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S E R M O N,

P R E A C H E D A T

St *Nicholas's* CHURCH in *Newcastle*,

B E F O R E T H E

G O V E R N O R S

O F T H E

I N F I R M A R Y,

For the C O U N T I E S of

Durham, Newcastle, and Northumberland,

On *Wednesday June 23. 1756.*

Being their ANNIVERSARY MEETING.

By E D M U N D T E W, D. D.

Rector of *Boldon*, in the County of *Durham*.

To which is annexed,

A REPORT of the STATE of the CHARITY;
and a LIST of the *Governors and Subscribers.*

Preached and Published at the Request of the GOVERNORS.

N E W C A S T L E:

Printed for the Benefit of the INFIRMARY, by
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MDCCLVI.



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ST JOHN, Ch. vi. *Part of the 12th
and 13th Verses.*

—JESUS SAID UNTO HIS DISCIPLES,
GATHER UP THE FRAGMENTS THAT
REMAIN, THAT NOTHING BE LOST.
THEREFORE THEY GATHERED THEM
TOGETHER.



YOU will easily imagine that
my Design from these Words
is to discourse to you of that
commendable Virtue, Frugali-
ty, but may not perhaps so
easily see the Reason for my
Choice of this Subject at this Time.

IT is not the Affectation of entering upon
a new Topic, nor a Concern that others before
me in this Place have left little to be added after
them; but because of the strong Connection
which subsists betwixt Frugality and Charity, in-
somuch, that, I am verily persuaded, Frugality will
support the Charity, which you have set up, in the

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same

same high Degree of Usefulness and Credit, as it is this Day.

Y O U R Preacher also presumes, that he shall speak a Word *in Season*, at this Juncture of assembling yourselves for Diversions, and, more happily, for giving annual Countenance to your Infirmary.

B U T before I begin, I would beg Leave to make a few Observations upon the Miracle, which occasioned the Advice of the Text.

A s good People take the Wants and Necessities of others into their Consideration ; so our generous Master apprehended, that the Multitude, which followed him in Search of spiritual Doctrines, had not provided for their bodily Sustenance. And so it proved—for he found, upon Inquiry, that the Stock amongst them All was but five Loaves and two small Fishes ; and these were not sufficient that every one of them might have a little.

H A D he been possessed of the splendid Fortunes, which many of you are, he would certainly have done what there is Reason to think you would have done upon the same Exigency. He would have given them Money to buy for themselves.

selves. But tho' he had no temporal Estate, nor indeed Occasion for it, as he had all Nature at his Command, he was unwilling to send them away empty, since they had resigned themselves to Him with absolute Confidence. And that they might also have immediate Proof, when they gave proper Attention to religious Duties that their temporal Wants should be supplied, he shewed himself literally the Bread which came from Heaven, which at this Time was distributed to them by a Word, as he had afore rained it down upon their Fathers in the Desert. He takes the five Loaves and two Fishes, and gave Thanks, (for at that Time of Day there was no such Thing as eating without *first* giving Thanks) and by this his Blessing, their Basket and Store increased, the Fishes also were multiplied; so that about Five Thousand did eat, and were well filled.

AFTER this Account, I cannot help reminding you, that we no where read of our Saviour's doing any Miracle for his own Profit. He did not change Stones into Bread during his long Fast in the Wilderness—But here, for his faithful Followers, he soon alters the Course of Nature, and nourishes them with a Miracle; and tho' He was austere to himself, he was indulgent to them—to teach us, that we should despoil ourselves of Self-love,

love, which binds us to our own Flesh, and disengages us from the Love of our Neighbour.

A N D here let me subjoin, that the Intention of our Lord in ordering the Fragments to be gathered up, appears to be not only to teach his Disciples a Lesson of Frugality, but to prove likewise the Reality of the Miracle. They who knew from what small Beginnings these Fragments swelled into twelve Baskets would naturally reason from this Circumstance, and convince themselves. And it is not improbable but he sent them Home with some of the Fragments, that it might be notorious, that the Multitude was fed with true Bread, and that they, who heard the Account, and were satisfied with their own Eyes, might more particularly inquire after the Bestower of it.

B U T however this be, for we have not the Authority of Holy Writ for the Supposition, we may with Certainty infer, tho' our Lord could work and repeat a Miracle at his Pleasure, he would not that Abundance should authorize Wastfulness; and therefore no Person in the highest Station should think himself exempt from the Duty and Practice of Frugality.

I W I L L proceed therefore to lay before you, its Nature, Extent, and Advantages, as well with
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Respect to the Public, as to Individuals; nor will you doubt of the Propriety of the Text upon this Occasion, when you consider, that if our Lord thought it meet and right, that the Fragments of the Loaves and Fishes should be gathered up, that nothing should be lost, it seems a more exact fulfilling his Purpose to gather up the broken disjointed Members of Society, those poor Human Fragments; which yet, when collected and restored to their former Strength, cannot fail of being serviceable to the Commonwealth; and if you will allow me to carry on the Allegory, may fill both their own and other Mens' Baskets.

FIRST then, by Frugality I understand the Art of regulating our Wants by our Circumstances, and of adjusting our Desires to the Means we have to supply them.

IT has been remarked, that Men of large Fortunes are more apt to exceed them, than those who have less. But surely the highest Refinement which they could give to their Pleasure would be in enjoying its Conveniences and Comforts without the Hazard of Estate or Character; otherwise the Reflection is grievous, and the Enjoyment not worth speaking of, if it be imbittered by a Cessation, that leaves the Mind at Liberty to muse upon its past Folly. And that this will be the Case

amongst the most sensual, we need only refer to their Experience; for never was Reason so totally subdued by Pleasure, as to be deprived of those Intervals, which, tho' not always able to recover the Man, are yet powerful enough to awaken him, and rouse up Uneasiness. What then will the Prodigal do, when left to his own Condemnation, with Fortunes impaired, and Desires stimulating and more unsatisfied than ever? Who by endeavouring to impose upon others, who were well acquainted with his Situation, becomes thereby the greater Object of their Pity, and, by being one of the last in finding out himself, is surprized at the unhappy End, which was long foreseen by others.

THIS we may receive for a Maxim—Whenever we spend above our Fortunes, we destroy by that very Means the Character which we would wish the World to have of us, and which we ourselves desire to maintain. But what has been said of other eminent Virtues may as justly be affirmed of this—None more easily understood, and none less practised than Frugality; which is thus accounted for—The Investigation of speculative Truths raises and entertains our present Curiosity; but the practical Part, which concerns our future Good, is upon that Account an Argument the least

least prevailing. Tell any unprejudiced Person of the manifold Advantages of Frugality, and you will quickly convince him by Examples of the opposite Conduct: But till Theory and Practice shall be the same, you have gained little more by his Conviction, than some Hopes that he may profit by his thorough Knowledge. What then is sufficient to inforce this Virtue, when Examples and friendly Admonitions prove ineffectual? I answer, His own Experience—but then alas! he has so far lost Sight of the true Merit of Frugality, that our naming it at that Time is little better than an Insult upon his past Conduct.

BUT, says the Man of Fortune and Pleasure, Is then Frugality indispensibly necessary? With respect to the less Opulent, I grant it a Duty, and a right Scheme it is for them; but what have I to do to shackle myself with that Plebeian Virtue, the Cloak of Avarice, and the Excuse of the Indigent? Whilst my Fortunes will purchase me Pleasures, I shall not look upon them to be lavishly or unlawfully expended—Was I *Lazarus*, I would be content with my Condition; as I am *Dives*, I will enjoy it.

NOW tho' such Speeches as these may be spoken with Spirit, the Answer to them is easy.

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—Frugality is a necessary Virtue with regard to the Public; and to prove the Reasonableness of your plausible Arguments, it only lies upon you to shew, that Riches were intended meerly to serve your own Pleasure.

IT is true, when we have but a narrow or precarious Subsistence, Oeconomy is then particularly bound upon us; but it is not however confined to the Necessitous, or to the middle Rank of Men; for the End of Riches is the Good of the Community; and their being placed in this or that Hand for such Use, will no more admit of Profusion, than the small Incomes of private Persons — So that Riches are indeed a Trust of public Concern; and we all know, that every one is answerable for a Trust, and should be ashamed to abuse it, by wresting it altogether to private Purposes.

IT has been often pleaded, I confess, that Wealth allows of some Follies. — But there is no natural Alliance, that I know of, betwixt Riches and Folly; at least, I am sure rich Men would take it very ill, if it was so understood. They are not, we own, obliged to watch every incidental Expence — but notwithstanding this, after they shall have supported with becoming Dignity
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their Estates, Titles, Offices, and Relations, the Remainder is a Remainder for the Public, and as much due to the Public, as what their Stewards received was due to Them.

It has been asserted also, that Saving is no Virtue in Princes; and one cannot wonder, that they, who are about them, wish well to this Position. But, surely, this is an unexamined Piece of Rhetoric, and can be true but in one Sense, with respect to their saving for their Children,—for whose Sake it is needless, as the Public, whose they are also, assigns them princely Appointments. Nevertheless, did it become me to treat of the Affairs of Princes, I should not take up much of your Time in shewing, that Frugality is not only a Virtue for Persons in lower Life and Station, but extends from the Mechanic to the Sovereign; nor shall I scruple to say, That it is of capital Use to all Orders of Men, and of as much Service to every Individual, as his annual Income.*

NUMBERLESS indeed are its Advantages.—The frugal Man needs not run after great Persons, nor melt away his Days in vain Attendance.—But how many Injuries must he cloak up, how many Affronts and Denials must he swallow,

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* *Ego Frugalitatem, i. e. Modestiam et Temperantiam, virtutem esse maximam judico.* Cic. Paradox. 6.

who has consumed his Substance? — And all perhaps from the mean Motive of Vanity, or for the Prospect of a Something, which will not intirely heal, but barely skin over his festering Wounds. Whereas a steady moderate Course of living renders a Man independent of wicked Persons, prevents setting his Foot where he cannot tread without After-repentance, and makes him thoroughly sensible, that Places and Preferments may be honourably declined, when they commence the Wages of Iniquity, or are to be acquired by supplanting true Merit — And certainly too, Frugality is of vast Service in common Life, if it diverts that strong Byas, which the present Times have, to expensive Entertainments — Even its Appearance may hinder peevish Men from disappointing their nearest Relations, and the Reality open the Eyes of the Prudent of both Sexes to add to their virtuous Management — and for a more lasting Reward, it will supply you with the Means of arriving at the highest of all Honors, that of being Helpers of the Friendless. Nor must I forget, that Frugality also is the Mother of National Liberty. It is the Corruption of those who have lavishly brought themselves into Necessities, which barter it away, and undermines a free State. Frugality will of itself preserve Equality, not by making all equally rich, for that is neither possible
nor

or desirable, but by preventing any from being miserably poor—This was the grand Secret which placed *Sparta* at the Head of *Greece*, and raised old *Rome* to be the Mistress and Arbitress of Empires. And should it not be amongst our ardent Wishes, that after so long an Absence as since the Days of Queen *Elizabeth*, she may at length revisit our Island, and banish that enormous Luxury, which has drained our Coffers, distracted our Heads, and in some Measure diminished our Courage?

WE are now in the Morning of a new War, in which our Commerce is at Stake. We have often fought generously for others, and must now fight for ourselves, without the Assistance of our good Allies—And therefore Frugality is doubly necessary to carry on this War; and indeed, without it, even Victories would not avail us; but, with it, our Naval Forces, and the Divine Favour, what have we to fear?

LET me just recall an Expression, which may possibly be misinterpreted. I have said above, that Frugality will keep us *Independent*. But by *Independency*, I do not mean that vague Cant-Term of not uniting ourselves strongly together; for in all Matters of Moment, we should doubtless join our Hands and Hearts; And as singly each of us is but
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an helpless Creature, we ought to be what God, Nature, and Government designed, dependent one upon another, and be thereby secured more comfortably in our collective Body—But yet, I must say, that the true Independency, which wise Men grasp at, means just nothing, if they take no Care how they embarrass their Fortunes; for when you view the Profuse in this glimmering Light, are they not less able to preserve Dignity?—And from which they must fall, if they are under a Necessity of becoming venal to support their Expences.

BUT it is high Time, *Secondly*, to apply this Subject of Frugality to the Purposes of our present Meeting.

I HAVE always considered it as one of the joyous Consequences of ample Fortunes, and the prudent Direction of them, that their Possessors can reputably answer the Calls of Providence upon the various Accidents and Misfortunes of their Fellow-Creatures. Should a bold Enquirer ask, Why God permits any Accidents of a grievous Kind? We reply, As well to exercise some Mens' Charity, as other Mens' Patience.

LET every Virtue then shine forth seasonably, and let Frugality among the rest be conspicuous in giving a due Attention to our Inheritances or Ac-
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quisitions ; as it will both save and preserve a perpetual Fund for upholding Infirmaries and every other well-designed Charity, which must alike depend upon the good Husbandry of Mens' Incomes. It is possible indeed that they may be continued by some fortunate Incidents, or from divine Impulses upon Mens' Minds ; but, humanly speaking, Frugality will be one of the firmest Supports ; for tho' it is not the Parent, it is the Nurse of Charity, and of most Service in bringing up the Child.* It cannot be, but that Equipages, Diversions, and the Vanity of appearing in high Taste will forcibly rob us of the Power of doing many good Actions : And yet, what is that Applause which some make their guiding Principle, and is prosecuted by these Means ? What is it indeed ? but as *Solomon* has aptly expressed it for me—*The crackling of Thorns under a Pot*—they burn and blaze for a While, but not with such a Fire as a Man can sit down by to warm and comfort himself.

BUT let us suppose, that these are not the Pleasures which are agreeable to your Bend of Mind, but that you reserve Riches, for, those meanest of all Luxuries, Eating and Drinking—You need not be told, that these give you but a mo-

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* *Non intelligunt Homines quam magnum Vestigal sit Parsimonia.* C1C. Paradox. 6. 3.

menary Vivacity, for which you must again and again recur to them—And is it not a severe Reproach upon these Days of Extravagance, that † Cookery (amidst the Decay of sound Learning) has reared up its Head, and already assumed a Rank amongst the liberal Sciences? It is in vain perhaps to expect that Men of Idleness, who are palled and dulled with their Abundance should think of any other Improvements—The Culinary Arts were their Invention, and have put a full Stop to their Geniuses.

But in how different a Light do they stand, who have the Courage to renounce all costly Luxuries, and who lengthen out their Incomes by the Measure of Frugality! There is no Load upon their Mind or Body—They are capable of exerting their natural Faculties, and their Oeconomy enables them to promote the several Arts and Inventions, which constitute a flourishing Commonwealth—They grow up to be Trees of Eminence, and many lodge under their Branches—They have the Power to pursue and carry forward the glorious Plans for the Advancement of Christian Charity, which is the Bond of Perfection, and they have

†—*Tum coquus, vilissimum Antiquis Mancipium & æstimatione & usu, in pretio esse; & quod Ministerium ars haberi cœpta.* LIV. L. 39. 6.

have moreover the Comfort of doing by natural Means, what our Lord, rather than it should be undone, performed by Miracle.

IT is plain then, that Frugality intends an Accomplishment of good Purposes, is as widely distant from Penuriosness and Prodigality, as they are from one another, and must be therefore worthy of all Men to be received. To save from ourselves, what we might enjoy, from this exalted Principle, *To give to him that needeth*, must be a recommendatory Virtue before God and all the People. Many might come in and go out of the World unheard of, or with an ill Savour, was it not for their continued Aids and Subscriptions to the Distressed. This Perfume diffused in your Lifetime is the best Proof of a charitable Heart, and fully manifests its Sincerity. It will spread also an Odour upon your Name, whilst you are alive, stronger than that of precious Ointment; and embalm you, when dead, beyond all the Arts of *Egypt*.

I do not intend to inquire into their Motives, who live only for the Benefit of Executors; but it would be a strange Thing, if we did not see it every Day, that a reasonable Creature should believe, or act as if he did believe, that he was *not*
born

born for his own Times. There can be little Grounds at any Time, much less under the present Sense and Management of young People, that a Man's Son, or Nephew, will dispose of his Fortunes in a better Manner than He himself. But be this as it will, it can bear no Dispute, that every One is obliged to do all the Good he can in his own Day; and whoever means to do so, must determine to live somewhat within his Income, as with Liberality, so without Profusion.

BLESSED be God! the Description of the Men by the Prophet *Amos* does no ways suit our Times. They lie, says he, upon Beds of Ivory, (the finest and coolest in hot Countries) and are not grieved for the Affliction of *Joseph*. No, we have rather followed his Example, who has not kept all Things for himself. It was the Language of the Churl in *Samuel* to call all his own. Shall I take, saith *Nabal*, *my* Bread and *my* Water and *my* Flesh which I have killed, and give it to Men whom I know not? Such have not been your Sentiments—and therefore the latent Seeds of Humanity soon put forth, when the first Proposals for this long-wanted Charity were made public. All of every Denomination took their Part in it; a Circumstance I mention with Pleasure, and with the View of fixing it upon every Bodys Mind,

Mind, That there are good People of all Persuasions—Then was the fit Time when we heard of a Remedy, to apply it with Speed. No one objected to it, as not being the first Projector. And thus it came to pass, that God helped the Poor out of Misery; by you his Instruments, that the Bones which they had broken might rejoice. You have now taken them under your Special Care, and their Condition is set forth to you in the Words of St. Paul, *As dying, but behold they live; as chastened, but not killed; as having nothing, and yet possessing all Things.* Forgive me this Wrong, that I have ventured to call *those* poor, who have such a Congregation as this for their Debtors. Good Debts they certainly are, both to them, and for us also, God having been pleased to hire out, as it were, his Blessings, by conferring them on those who distribute according to his Will.

BUT besides the Reward in another Life, there is a special Advantage in this, which immediately accrues to the Governors of this Charity; for tho' You might contribute meerly for the Sake of the Miserable, it is followed with this beneficial Consequence, that the Physicians and Surgeons, who attend us in our Day of Sickness or Accident, must have amply enlarged their Knowledge and Skill, and can better depend upon the Efficacy of

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Medicines, after repeated Trials in an Hospital, than in private Families, where the Patients or their Attendants are frequently self-willed, or less governable.

S H A L L we say also, that even the Covetous and Ambitious may serve their Turns by casting in amongst us? The one by saving his Money, the other by doing what is politic and popular. And O! what a sincere Joy is it to all good People, that at length there is *established* an House of Retreat and Safety for the Afflicted, when their Lovers and their Friends could only stand looking upon their Trouble, and their Kinsmen were afar off. Tho' we cannot certify a sick Man, or a Cripple, in the Words of an Apostle, *Jesus Christ maketh thee whole*, we may have the Comfort of saying in most Cases, The Infirmary, thro' God's Blessing upon the Means applied there, will return thee a sound Man to thy needy and anxious Family.

N o w from what has been just observed, it should be the Wisdom of the Rich so to live, that their Stores may not fail, as well as the Prayer of the Poor, that the Offerings of the Rich may accompany their Ability. In this respect I am not able to conceive, how a Man, who is not frugal,
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can execute the many friendly Præpossession of Nature in Favour of the Distressed, or otherwise relieve the painful Sensations of his own Bowels.

To be such a Friend to Mankind, as I have described, does not require a large Fortune so much, as a suitable Management of what we have. This Suggestion will probably bring to your Remembrance, One, who had no higher Rental than 500*l.* *per ann.* but who stands in the first Class amongst the Frugal and Beneficent, THE MAN OF ROSSE, THE MAN OF ROSSE—an Expression, which paints so very happily, that I cannot pretend to add to a Character so fully and beautifully drawn.

HERE I have the Pleasure of observing, that we come in for some Share of this Great Man's Praise, upon Account of the discreet Management of our Charity, both within Doors and without. The Household Articles have been conducted with all Regard to the Doctrine of the Text; as has the Public Building, a Point that claims singular Commendation, for as much as the Expence, which is laid out in Solidity and Strength, is downright Frugality. Witness the *Roman* Bridges, several of which Abroad remain perfect at this Day.

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THUS prudently have we set out, and therefore *let us walk by the same Rule, let us mind the same Thing.* I can bear you Record also, that *you have contributed to your Power,* and I am glad to add, *Not beyond your Power,* as there will be less Likelihood of being weary in Well-doing. Not that we should vaunt ourselves, as if we had effected something extraordinary, (and so marr our Charity by raising our Conceit) for the Truth is, None have accumulated greater Wealth in any three Counties, (if you except the Metropolis) than the Families in our conjoined Counties; and therefore, we have only answered the reasonable Expectation of Mankind. But notwithstanding this, I may safely affirm, that they are worthy of Honour who have followed good Examples, have persevered in them thus far, and by practising the Advice of the Text, may continue in well-doing to their Life's End.

WE have been told that a single Hospital in *France, L'Hotel-Dieu,* maintains more Patients in a Year than all our Hospitals and Infirmaries put together. I will suppose this to be true, (tho' I somewhat doubt the Numbers) and cannot but argue from the Supposition, that if such a National Blessing has taken Rise amongst Men of mistaken Principles, God grant that we who act upon right,
may

may not come behind them. If the Catholics arrogate to themselves for sustaining Multitudes of idle Hands, which, in a different Communion, might and would support others, be it the Praise of our Religion to cure and nurse up the useful Members of Society: And be it remembered, by the Friends of our Constitution in Church and State, That the springing, budding, and many eminent Exertions of these and some other well-judged Christian Charities in *England and Ireland*, have been chiefly begun, conducted, and O! that they may be also perfected, under the auspicious Reign of *King G E O R G E the Second.*

D O E S it not likewise extremely gratify you, Men and Brethren, that your Meeting this Day is attended with the adorning Circumstances of being most of all advantageous to your Neighbourhood, honourable to yourselves, and acceptable to God? Your Design is no less than to prolong Life free from Misery, to relieve your Fellow-Christians under the aggregate Weight of Pain and Poverty, and hereby capacitate them to return to their useful Employments—Men who render your Fortunes comfortable to you, and furnish you with the distinguished Merit of enlarging your Gifts. And may we not farther please ourselves from the Favour of God, which has all along gone with us, that the Days will come, when the whole of our

Designs shall be compleated, and such Additions made, that there shall be Room enough in the Inn, and no other Recommendation required, but that of Misery?

SUFFER me yet to breathe forth my farther Wishes, That one Ward may be set apart for Incurables, that they may die at least with less Anguish. So it is, that when Life is quite bowed down with Pain and Grief, Men still desire to retain it; and even when they know, they must die, it is natural to wish for a gentle and easy Death. Have any of you here present been under Torture, or Sickness, or the near Prospect of your approaching End? Yes, you have, because you are Men and Women, and could not answer the Question now, had you not happily met with proper Assistance. Let us therefore *feel* for one another, and lighten those heavier Burthens, which we are not able to remove with all our Strength and Skill.

I AM almost ashamed of the unfashionable Length of this Discourse; but I must yet trespass upon your Patience, by observing in the *last* Place, That we should not stop our Zeal, but endeavour after farther Strength and Stability, if it may be, for this hitherto prospering Hospital. We must take Mankind as they are, and consider too, That there are certain Seasons for each Species of Charity

rity to flourish in, and those have been in their *first* Years; a Proof of which, among many, is in the Cistercian Order, of whom it is observable, that they gained more in the first fifty Years, than in all the subsequent Centuries ever since.

I SHALL not ascribe any Thing of this Kind to Fashion, or Example, which yet is apt to govern more or less; but why the Facts are so, may be owing to some favouring Circumstances, which concurred together, or to Men's more assiduous thinking upon the Points in their respective Times; or perhaps to their Successors Belief, that enough already has ran down into particular Channels, and that other Plants of Charity should be watered in their Turn—And here I would just hint to you, That an History of Charity, or what has been called so, which would set before us, the Beginning, Advancement or Decline, together with its present State, in our Nation, is amongst the *Desiderata* of the Learned, would be a most useful Work, and perhaps bring to Light some charitable Bequests, which have long since set in Darkness.

NOTHING now remains, but the reminding myself and you to return our most hearty Thanks to our good God, for escaping the manifold Calamities, which have lately overspread a
great

great Part of the Earth. The last Year may be stiled *the Year of Tribulations*; tho' it has not been so to us. Permit me to recount from what a World of Disasters we have been freed since the Day of our last Meeting in this Place—From the merciless raging of the Plague at *Bender*, from the consuming Fires in *Russia* and *Germany*, the devouring Floods in *France* and *Italy*, and from those most astonishing and tremendous of all Judgments, the Earthquakes so severely felt in *Barbary* and the Kingdom of *Portugal*. Meditate upon these Things, my Brethren, till you find yourselves to be truly thankful, and then dedicate a Part of the whole that is spared to you, as the reasonable Tribute of God's underserved Goodness to you and to your Country.

THE N may we joyfully go our Way, and in the Scripture Language, eat our Meat with Gladness, and drink our Wine with a merry Heart, for as much as *We have sent Portions to them for whom nothing was prepared*, and thereby fulfilled one of the chief Commandments of our Lord and Saviour Jesus Christ.

To whom with the Father and the Holy Ghost, let us ascribe all Glory, Praise, Majesty and Thanksgiving now and for evermore. Amen.

N^o V.

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R E P O R T

OF THE

S T A T E

OF THE

I N F I R M A R Y,

FOR THE

S I C K and L A M E P O O R

Of the COUNTIES of

*Durham, Newcastle upon Tyne,
and Northumberland.*

WITH AN

ABSTRACT of the ACCOMPTS

From its F I R S T

I N S T I T U T I O N,

April 1, 1751, to April 6, 1756.

GENERAL ABSTRACT of the ACCOMPTS of this INFIRMARY, from
its first Institution, *April 13, 1751, to April 6, 1756.*

	L.	s.	d.
S ubscriptions and Benefactions for the 1st } Year, ending April 7, 1752 ———— }	2643	1	2 $\frac{1}{4}$
Ditto for the 2d Year, ending April 3, 1753	3228	12	0
Ditto for the 3d Year, ending April 2, 1754	2074	8	10 $\frac{1}{2}$
Ditto for the 4th Year, ending April 1, 1755	2208	4	3 $\frac{1}{2}$
Ditto for the 5th Year, ending April 6, 1756	1650	4	2 $\frac{1}{2}$
	11804	10	6 $\frac{3}{4}$
2200l. Bank Annuities, sold in 1754 ————	2304	7	0
	14108	17	6 $\frac{3}{4}$

	L.	s.	d.
2200l. Bank Annuities, bought in 1751 and 1752	2322	0	8
Lent to the Corporation of Newcastle, on Bond	2800	0	0
Bedding, Linen, and Furniture for the old } House, and ordinary Expences of the Year } ending April 7, 1752 ———— }	943	2	11
Ordinary Expences for the Year ending April } 3, 1753 ———— }	606	15	5 $\frac{3}{4}$
Ditto ———— April 2, 1754	592	10	4 $\frac{3}{4}$
Ditto ———— April 1, 1755	728	4	6
Ditto ———— April 6, 1756	743	19	2

DISBURSEMENTS towards the new Build-
ing, viz.

	L.	s.	d.
To April 7, 1752 ————	664	10	11
April 3, 1753 ————	1564	2	7
April 2, 1754, including } additional Bedding, } Linen, and Furniture }	1468	14	3 $\frac{3}{4}$
April 1, 1755, including ditto	683	7	1 $\frac{3}{4}$
April 6, 1756, including ditto	166	11	2
	4547	6	1 $\frac{1}{2}$
The Expences of consecrating the Chapel and } Burial Ground ———— }	12	1	4
Balance in the Hands of Mr Airey, Treasurer	812	16	11 $\frac{3}{4}$
	14108	17	6 $\frac{3}{4}$

[27]

ABSTRACT of the ACCOMPTS from April 1, 1755, to April 6, 1756.

	L.	s.	d.
B ALANCE in the Hands of Mr Joseph Airey, Treasurer	73	3	1 $\frac{1}{4}$
Annual Subscriptions	1374	12	0
Eleven Months Interest of 2800l. lent to the Corporation of Newcastle	89	16	8
A Legacy from the late Dr Huddleston	1464	8	8
Anniverl. Collection, June 25, 1755	50	0	0
Mr Baker's Play	69	5	4
Benefactions	30	12	6
The Poor Boxes	23	18	0
For the Use of the Baths	10	12	2 $\frac{1}{2}$
	1	7	6
	135	15	6 $\frac{1}{2}$
	1723	7	3 $\frac{3}{4}$

	L.	s.	d.
ORDINARY EXPENCES, viz.			
Housekeeping	468	18	2 $\frac{1}{2}$
Wages to Servants, and extraordinary Nursing and Watchers	122	7	0
Drugs and Medicines, including the present Stock	97	4	3 $\frac{1}{2}$
Incidents	21	14	3
Stationary Wares, Printing and Advertisements	13	11	11
Funeral Expences	7	17	6
Insurance from Fire	3	0	0
Coal for the Bagnio	0	16	0
	8	10	0
Four Years Ground Rent to the Corporation of Newcastle	0	10	0
Two Years Rent of the Banks	8	00	0
	8	10	0
	743	19	2
EXTRAORDINARY EXPENCES, viz.			
Sundry Disbursements towards the new Building, and additional Bedding, Linen, and Household Furniture	160	5	2
Furniture for the Dispensary	6	6	0
	166	11	2
Balance in the Hands of Mr Airey, Treasurer	812	16	11 $\frac{3}{4}$
	1723	7	3 $\frac{3}{4}$

N. B. Since the closing of this Account, the Sum of 1000 l. has been remitted by the Treasurer to London, to be placed in the publick Funds.

GENERAL ACCOUNT of PATIENTS admitted and discharged at this INFIRMARY,
from the first Opening, *May 23, 1751*, to *April 1, 1756*, inclusive.

In-Patients admitted				1145	Out-Patients admitted				961
Discharged	Cured			696	Discharged	Cured			619
	Relieved			79		Relieved			39
	Irregular			37		Irregular			42
	Incurable			10		Incurable			2
	Dead			95		Non-attendance			164
	Made Out-Patients			158		Made In-Patients			55
Remaining in the House				70	Remaining on the Books				40
				1145					961

[29]

F

Total of In and Out-Patients { Admitted 2106
Cured 1315

ACCOUNT of PATIENTS admitted and discharged at this INFIRMARY, from
the 27th of *March*, 1755, to the first of *April*, 1756, inclusive, being the fifth Year.

IN-Patients remaining the 27th March, 1755		—	79
Admitted this Year		—	311
		Total	390
Discharged	Cured	—	235
	Relieved	—	18
	For Irregularity	—	11
	Being judged Incurable	—	4
	Dead	—	31
	Made Out-Patients, most of whom are known to be cured	—	21
Remaining in the House the first of April, 1756		—	70
		Total	390

Out-Patients remaining the 27th of March, 1755		—	32
Admitted this Year		—	198
		Total	230
Discharged	Cured	—	139
	Relieved	—	6
	For Non-attendance	—	40
	Made In-Patients	—	5
Remaining on the Books the first of April, 1756		—	40
		Total	230



THO' the Contributors to this Charity are acquainted by the Statutes heretofore published, of the Regulations under which it is govern'd; yet it may not be amiss to remind them here of the following Particulars.

The Management is entirely in the Hands of the Governors, who are either annual Subscribers of Two Guineas or upwards, or Benefactors of 20l. or more at one Time; so that it cannot be perverted or misapplied. A General Court of Governors is held four Times a Year for transacting the extraordinary Business of the Society, inspecting the Accompts, and appointing a Committee, consisting of the Treasurer, and 36 Governors, whose Business it is to meet every Thursday, to receive, reject, or discharge Patients, and to direct all Matters concerning the Expences, Government, or Conduct of the Infirmary, and of the Officers and Servants belonging to it. All Governors have a Right to attend and vote at any Committee; and it will be an additional Favour done the Charity, if they will often make use of that Privilege. No Person however can vote or recommend Patients, whilst his Subscription (which ought always to be paid in Advance to the Treasurer) remains unpaid.

A Monitory Letter is sent to all Subscribers, without Distinction, whose Subscriptions are two Months in Arrear. As this is the Practice of all Infirmarys, 'tis hoped no Person will be offended at this necessary Application. And 'tis taken for granted, that every Person continues his Subscription, till he declares the contrary to the Committee.

Persons who meet with sudden Accidents, requiring the immediate Help of Surgery, are received at any Hour of the Day or Night, without any Recommendation. All other Patients are admitted on Thursdays, between the Hours of Ten and Twelve, and they are desired to attend punctually before Twelve o'Clock; it having been found inconvenient to admit any who offer themselves after that Hour.

Every Subscriber of One Guinea per Annum, may, each Year, recommend one Out-Patient; and two such Subscribers jointly, one In-Patient. Every Subscriber of Two Guineas per Annum, may recommend one In-Patient, or two Out-Patients, and so in Proportion for larger Subscriptions. Benefactors of 10l. have the same Privilege as Subscribers of One Guinea per Annum, and those who give larger Sums proportionally.

Form of the Recommendatory LETTER.

GENTLEMEN,

*BEING well satisfied that the Bearer
of the Parish of _____ is a proper
Object of the Charity, as to Circumstances: If upon Examination you
think _____ to be so, with regard to _____ Distemper; I desire you
will admit _____ to be an In or Out-Patient of the Infirmary.*

To the Governors of the }
Infirmary at Newcastle. }

The Books and Accompts are kept in a methodical Manner, and lie constantly open for Inspection. An Abstract of them will be yearly laid before the Society, and printed for the Satisfaction of the Publick.

Two of the Contributors are appointed weekly to visit the House, to enquire into the Behaviour and Conduct of the Patients and Servants, and to report their Observations to the Committee.

All such who are disposed to contribute by Will to this Charity, are desired to do it in the following Form.

*[Give and bequeath unto A. B. and C. D. the Sum of _____
upon Trust, and to the Intent that they do pay the same to the
Treasurer for the Time being of a Society, who call themselves The
Governors of the Infirmary at Newcastle, for sick and lame Poor;
which said Sum of _____ I charge upon my personal Estate,
and desire it may be applied towards carrying on the charitable De-
signs of the said Society.*

The

The HONOURABLE and RIGHT REVEREND

R I C H A R D,

LORD BISHOP of *DURHAM,*

GRAND VISITOR.

The Right Hon. Charles Earl of Tankerville,	}	Presidents.
The Right Hon. Hugh Earl of Northumberland,		
The Right Hon. Henry Lord Ravensworth,		
Sir Walter Blackett, Bart.		
George Bowes, Esq;		
The Right Worshipful William Clayton, Esq;		
Mayor of Newcastle,		

The Right Hon. Henry Earl of Darlington,	}	Vice-Presidents.
Sir Thomas Clavering, Bart.		
Sir Henry Grey, Bart.		
Sir Matthew White, Bart.		
Matthew Ridley, Esq;		
Christopher Fawcett, Esq;		

Mr JOSEPH AIREY, TREASURER.

Dr Adam Askew,	}	Physicians.
Dr William Cooper,		
Dr Cuthbert Lambert,		
Dr Francis Johnson,		

Mr Samuel Hallowell,	}	Surgeons.
Mr Richard Lambert,		

Mr William Keenlyside, jun. Apothecary.

Mr Richard Burdus, Secretary.

Mrs Dorothy Jackson, Matron.

A LIST of the present Annual SUBSCRIBERS.

A					
	L.	s.		L.	s.
L ancelot Allgood, Esq;	5	5	Mr William Bacon	2	2
Gawen Aynsley, Esq;	5	5	Mr James Barras	2	2
John Airey, Esq;	3	3	Mr Banister Bayles	2	2
Mr Thomas Airey	3	3	John Blackett, Esq;	2	2
Giles Alcock, Esq;	3	3	Mr John Erasmus Blackett	2	2
John Andrew, Esq;	3	3	Mr Ralph Bradley	2	2
Mr Joseph Airey	2	2	Mr Thomas Brewster	2	2
Mr Edward Anderson	2	2	Mr Richard Burdus	2	2
The Rev. Mr Andrew	2	2	Mr Henry Bell	1	1
Mr James Atkinson	2	2	Mr William Boag	1	1
Mr Lancelot Atkinson	2	2	Mr Benjamin Bradley	1	1
John Aynsley, Esq;	2	2	Mr John Brougham	1	1
Mr Francis Armorer	1	1	Mr Nicholas Brown	1	1
Mr Henry Atkinson	1	1	Mrs Sarah Burdon	2	2
Mr Henry Atkinson, jun.	1	1	C		
Mr Thomas Aubone	1	1	The Hon. and Rev. Dr	}	20 00
Mr Edward Avison	1	1	Cowper, Dean of		
Mrs Airey, of the Close,	}	3 3	Darham	}	10 10
Newcastle			His Grace the Duke of		
Mrs Airey, of Westgate, ditto	3	3	Cleveland	}	10 10
Mrs Allgood, of Ninwick	2	2	The Right Hon. the		
Mrs Atkinson, of the Key-	}	2 2	Earl of Carlisle	}	10 10
side, Newcastle			Sir Thomas Clavering, Bt		
Mrs Allgood, of Riding	1	1	Ralph Carr, Esq; of Cocken	5	5
Miss Allgood	1	1	Ralph Carr, Esq; of Dunston	5	5
Miss Molly Allgood	1	1	William Carr, Esq;	5	5
B			John Clavering, Esq;	5	5
Sir Walter Blackett, Bart	50	00	George Colpits, Esq;	5	5
George Bowes, Esq;	50	00	John Cookson, Esq;	5	5
Sir Edward Blackett, Bart.	5	5	The Right Rev. the Lord	}	4 4
Matthew Bell, Esq;	5	5	Bishop of Chester		
William Bellafyse, Esq;	5	5	Ralph Clavering, Esq;	4	4
Robert Bewick, Esq;	5	5	John Cuthbert, Esq;	4	4
William Bigge, Esq;	5	5	Robert Carr, Esq;	3	3
William Bonner, Esq;	5	5	George Clavering, Esq;	3	3
Charles Brandling, Esq;	5	5	Col. John Clavering	3	3
John Burdon, Esq;	5	5	Percival Clennell, Esq;	3	3
Mess. Bryson and Charnley	4	4	Thomas Clennell, Esq;	3	3
Mr John Baker	3	3	John Cay, Esq;	3	3
Thomas Bigge, Esq;	3	3	John Carr, Esq;	2	2
Francis Blake, Esq;	3	3	Mr Matthew Carr, sen. of	}	2 2
The Rev. Dr Baker	2	2	Sunderland		
The Rev. Dr Bland	2	2	Mr Robert Catchefide	2	2
			William		

	L.	s.		L.	s.
William Clayton, Esq; } Mayor of Newcastle	2	2	Mr Thomas Davison, } Newcastle	1	1
Mr Snow Clayton	2	2	Mr Thomas Dixon	1	1
Richard Clutterbuck, Esq;	2	2	Mrs Elizabeth Davison	5	5
Alexander Collingwood, Esq;	2	2	E		
Henry Collingwood, Esq;	2	2	Henry Ellison, Esq;	5	5
Matthew Confett, Esq;	2	2	John Errington, Esq;	5	5
Mr Ralph Cook	2	2	General Ellison	3	3
Samuel Cook, Esq;	2	2	William Errington, Esq;	3	3
Mr Thomas Corbyn	2	2	The Rev. Dr Eden, Pre- } bend of Winchester	2	2
George Cuthbertson, Esq;	2	2	The Rev. Mr John Ellison	2	2
Mess Clark and Scourfield	2	2	Robert Ellison, Esq;	2	2
The Rev. Mr Clayton	1	1	Mr George Emmerfon	2	2
Capt. John Cole	1	1	The Rev. Mr Emmerfon	1	1
Mr William Cuthbert	1	1	The Rev Mr Nath Ellison	1	1
Miss Clennell	3	3	Mrs Sarah Emmerfon	5	0
Mrs Cookson, sen.	2	2	Mrs Jane Emmerfon	5	0
Mrs Cuthbertson	2	2	F		
D			Robert Fenwick, Esq; of } Westgate, Newcastle	5	5
The Hon and Rt. Rev. } the Lord Bishop of Durham	30	00	William Fenwick, Esq;	5	5
The Right Hon. the } Earl of Darlington	10	10	Stephen Fryer, Esq;	5	5
Francis Blake Delaval, Esq;	10	10	Christopher Fawcett, Esq;	3	3
The Rev. Sir John Dol- } ben, Bart	5	5	John Fawcett, Esq;	2	2
Morton Davison, Esq;	5	5	Robert Fenwick, Esq; Le- } mington	2	2
Thomas Davison, Esq; } of Ferryhill	5	5	John Fenwick, Esq, Nun- } riding	2	2
George Delaval, Esq;	5	5	Mr Ralph Featherston	2	2
Abraham Dixon, Esq;	5	5	The Rev. Mr Featherston } haugh	2	2
Joshua Douglas, Esq;	3	3	Mr Gascoyne Finch	2	2
Thomas Davison, Esq; } of Beamith	2	2	Francis Forster, Esq;	2	2
Mr Michael Dawson	2	2	Mr Joseph French	2	2
Mr John Dent	2	2	Mess Fawcett and Pickering	2	2
Christopher Denton, Esq;	2	2	Mrs Fenwick of Pilgrim- } street, Newcastle	2	2
The Rev. Mr Dockwray	2	2	G		
The Rev. Mr Dockwray, jun.	2	2	Sir Henry Grey, Bart.	10	10
Mr William Dodd	2	2	George Grey, Esq;	5	5
The Rev. Mr Dunn	2	2	Ralph William Grey, Esq;	4	4
Mr Thomas Durham	2	2	Mr Henry Gibson	2	2
The Rev. Dr Darch, Vi- } car of Long-benton	1	1	Mr Thomas Gibson	2	2
Mr William Dalton	1	1	William Gibson, Esq;	2	2
			The Rev. Mr Gisborne	2	2
			Ralph		

	L.	s.		L.	s.
Ralph Gowland, Esq;	2	2			
Capt. Lewis Grant	2	2			
Mr John Grieve	2	2			
Mr Robert Greenwell	1	1			
Mrs Garland	3	3			
Mrs Jane Gomeldon	2	2			
H			L		
Sir Carnaby Hagger-	10	10	Thomas Liddell, Esq;	5	5
ston, Bart.			William Lowes, Esq;	5	5
James Hargrave, Esq;	5	5	The Hon. James Lumley	5	0
John Humble, Esq;	5	5	The Rev. Mr Lloyd	4	4
Mr Gabriel Hall	2	2	The Right Rev. the Lord	2	2
Mr Thomas Hall	2	2	Bishop of Limerick		
Mr Samuel Hallowell	2	2	Mr William Lake	2	2
Mr John Harrison	2	2	The Rev. Mr Lambe	2	2
Mr John Hedley	2	2	Mr Richard Lambert	2	2
Mr Walter Hick	2	2	Mr William Leaton	2	2
David Hilton, Esq;	2	2	Mr George Lisle	2	2
Mr John Hodgton	2	2	Mr Robert Lorraine	2	2
Mr John Holme	2	2	Mr Robert Lowes	2	2
Henry Hudson, Esq;	2	2	The Rev. Mr Lowthian	2	2
Mr Newark Hudson	2	2	Mr George Lowes	1	1
Capt. Robert Hudson	2	2	Mrs Liddell of Newton	5	5
Mr George Huthwaite	2	2	Mrs Landell	2	2
Mr John Hall	1	1	M		
Mr Richard Hardy	1	1	Sir William Middleton, Bt.	5	5
Mr Hesletine, of Durham	1	1	Sir Ralph Milbank, Bart.	5	5
Mr William Hilton	1	1	James Moncaster, Esq;	5	5
Mr Thomas Hutchinson	1	1	Henry Masterman, Esq;	3	3
Mrs Hindmarsh	4	4	The Rev. Mr Maddison	2	2
Mrs Headlam	2	2	Mr William Manuell, jun.	2	2
Mrs Humble	2	2	Mr George Marshall	2	2
I			Mr Richard Mensforth	2	2
Thomas Ilderton, Esq;	2	2	Francis Middleton, Esq;	2	2
Mr Anthony Isaacson	2	2	Capt. Thomas Middleton	2	2
J			Mr William Mills	2	2
James Jurin, Esq;	5	5	Capt. James Mitford	2	2
Mr Alexander Jerdon	3	3	The Rev. Mr Moises	2	2
Mrs Jennison	3	3	Mr William Monkhouse	2	2
K			Mr Edward Mosley	2	2
The Rev. Dr Knatchbull	2	2	The Rev. Mr Marsh	1	1
John Kelly, Esq;	2	2	Mr Warren Maude	1	1
Walter Strother Kerr, Esq;	2	2	Mr James Miller	1	1
Mr William Keenlyside	2	2	Mrs Eleanor Mosley	2	2
Mr James King	1	1	Mrs Maude	1	1
			N		
			The Rt Hon. the Earl	10	10
			of Northumberland		
			The Right Hon. the	5	5
			Countess of Nor		
			thumberland	2	2
			The Rev. Mr Naylor		
			Mr		

The

	L.	s.		L.	s.
The Rev. Mr Simcoe	1	1	Mr John Widdrington	2	2
Master John Simpson	1	1	Mr Henry Wilkinson, }	2	2
Mr John Smith	1	1	of Gateshead		
The Rev. Mr Stoddart	1	1	Mr James Wilkinson	2	2
The Rev. Mr Stoddart, jun.	1	1	John Wilkinson, Esq;	2	2
Mrs Susan Simpson	5	5	Mr John Williams, jun.	2	2
Mrs Shafto, Benwell	3	3	John Wilfon, Esq;	2	2
Mrs. Shafto, Dover- }	3	3	Mr Richard Wilfon	2	2
street, London			Mr Ogle Wallis	1	1
Mrs Stephenson	2	2	Mr Ralph Watts	1	1
Mrs Surtees	2	2	Mr Henry Wilkinson, }	1	1
Mrs Swinburn, of Newcastle	2	2	of Newcastle		
Mrs Swinburn, of }	1	1	Mr John White	1	1
Longwitton			Mr George Wilfon	1	1
T			The Hon. Miss Char- }	6	0
The Right Hon. the }	10	10	lotte Windsor		
Earl of Tankerville			The Hon. Miss Betty }	4	0
John Tempest; Esq;	5	5	Windsor		
John Tomlinson, Esq;	4	4	Mrs Wallis	2	2
The Rev. Dr Tew	2	2	Mrs Jane Watson	2	2
Mr Anthony Teasdale	2	2	Mrs Wake	1	1
Mr J. Thompson, of Shotton	2	2	Mrs Widdrington	1	1
Mr John Thompson, }	2	2	Mrs Wray	1	1
jun. of Newcastle			The Corporation of }	100	0
Mr Thomas Thompson	2	2	Newcastle		
Mr John Thornhill	2	2	The Company of Mer- }	25	0
James Thornton, Esq;	2	2	chants		
Anthony Todd, Esq;	2	2	The Company of Hoastmen	21	0
Mr Joseph Trotter	2	2	The Trinity House	10	10
The Rev. Mr Turner	2	2	The Company of Butchers	5	5
Mr Peregrine Tyzack	2	2	The Company of Houfe }	5	5
The Rev. Mr Thompson	1	1	Carpenters		
Mr Robert Thorp	1	1	The Comp. of Shipwrights	5	5
T			The Company of Coopers	4	4
Lionel Vane, Esq;	2	2	The Company of Taylors	4	4
W			The Society of Flax- }	4	4
The Hon. Edward Wortley	10	10	Dressers		
Lord Widdrington	5	5	The Company of Joiners	4	4
Sir Matthew White, Bart.	5	5	The Company of Pew- }	3	3
James Wilkinson, Esq;	5	5	terers, Plumbers and }		
John Williams, Esq;	3	3	Glaziers		
Mr Christopher Walker	2	2	The Company of Cord- }	2	2
Mr Nicholas Walton	2	2	wainers at Newcastle		
Mr Edward Ward	2	2	The Company of Cord- }	2	2
The Rev. Mr Westfall	2	2	wainers at Alnwick		
Mr Thomas Waters	2	2	The Company of Sadlers	2	2
Mr William Wharton	2	2	The Company of Skinners	2	2
			The		

	L.	s.		L.	s.
The Company of Sla } ters and Tylers	2	2	The Western Broad } Glas-house	2	2
The Company of Tanners	2	2	The Middle Broad } Glas-house	2	2
The Society of Malsters	2	2	The Middle Bottle-house	2	2
The Company at the } Shieldfield	2	2	Mess. William Wallace, and Robert Forbes, President and Cashier of the Friendly So- ciety in the Castle- garth	2	2
The Journeymen Tay- lors Box	2	2	Mr Joseph Baker an annual Benefit Play		
The Eastern Broad } Glas-house	2	2			
St Lawrence Broad } Glas-house	2	2			

A LIST of the BENEFACTIONS received
this Year.

	L.	s.
Mrs Isabella Werge	20	0
A Person unknown	2	2
Another Person unknown	1	1
Mr William Joyce	15	
	23	18

E R R A T A.

- Page 3, Line 25, for *Miarcle* read Miracle.
 — 9, — 11, for *neednefs* read needles.
 — 10, — *ad finem*, for *or* read nor.
 — 12, — 4, for *comfortable* read comfortably.
 — 14, — 3, for *those* read these.



